

The American Spiritualist.

Organ of the Ohio and Wisconsin
STATE ASSOCIATIONS OF SPIRITUALISTS.

RESOLVED, That we are SPIRITUALISTS, * * and that any other prefix or suffix is calculated
only to retard and injure us.—American Association of Spiritualists.

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THE COUSINS.

BY EMMA TUTTLE.

Four little maidens in cunning short dresses,
Hair ribbons flying from long, braided tresses,
Dimpled hands clasped in affectionate presses,
Minnie, and Aggie, and Corda, and Ettie.
Sweet little girls! with their sunbonnets airy
Shading their faces so roguish and fairy,
Eight little eyes twinkled never so starry,
Four little cousins were never so pretty.

Over the moss banks and down in the hollows,
Tramping the meadow grass, skipping the fallows,
Coaxing the robins and counting the swallows.
That was the way that their days chased each other
When in the summer, with lunon basket swinging,
Down to th' school house we watch'd them go singing,
"Oh, may the future be tardy in bringing
Grief to their hearts," said my tender-voiced mother.

Time, the world's master, kept thinning and grouping.
Here sang the thrushes, there ravens were swooping.
Here walked an angel, there men played at duping.
Close by the path where the cousins were walking
Minnie, the one with the purple black tresses,
Lent her white hand to deceiving caresses,
And, breaking the threads of life's delicate meshes,
Mute sorrow hushed early her singing and talking.

Aggie, a lush blossom just in the flushing
Grew, oh, how pallid! when soft pink was flushing,
And fell in the tempest winds wailing and rushing.
And blowing the snows in her face so exquisite.

Two of the cousins talk sadly and lowly
Of Minnie and Aggie, the angel's so holy,
Who many a time, as the years vanish slowly,
Sweep down through the azure to bless with a visit.

Corda, as tall as the holly-hocks early,
Corda, with brown eyes and forehead so pearly,
Corda, whose rosy lips pouted demurely,
Came to be "somebody's darling" just lately.
Yet on her dark hair the wreath has not faded,
Yet runs life's path along, flower edged and graded,
Nothing but sunbeams with blossoms inbraided!
Chained you sweet madame's tender and stately.

Fate, I implore you deal liberal chances
To Ettie, a jewel for Spanish romances,
With long silken lashes and half-frightened glances,
Who wanders alone in a garden of roses.
Four little cousins! with sweet recollection
I dream of your childhood and tender affection,
And ward off the arrows of grief and dejection
In thoughts of reunion beyond tearful close.

THE TROUBLE.

FROM "THE RADICAL."

"Be good and you'll be happy then."
"Said my good friend to me.
I felt quite foolish at the time,—
The cause I failed to see.

I could not plead the opposite,
I could not say "I sha'nt";
But somehow felt 'twas stale advice,
The poorest kind of cant.

'Tis not for lack of goodness, man,
The flames of hell are lit;
Hear a whole world's experience
Proclaim, "Tis lack of wit."

PROSPECTUS.

FREDONIA, N. Y., 10th Feb., 1869.

To the Readers of THE AMERICAN SPIRITUALIST:

FERVENT THANKS, from the depths of my soul, to those who have done what has been done to sustain this journal, devoted to the loftiest themes that can engage human thought and affection. To me, the problem of its success, or failure, has been painful, for upon its solution rested fondly anticipated usefulness and happiness in coming years, or the continuance of crushing deprivations, almost too great to be endured.

I have wrested from the hours of daily labor, during the months of my husband's separation from his family, time enough to place upon paper the results of some years' reflection upon topics of theoretical and practical interest. The articles recently published in this paper, entitled "Thoughts from my Hermitage," are among the inspirations I propose to present to progressive readers in a more attractive and enduring form. No doubt, these thoughts bear, to some extent, the impress of the peculiar conditions under which they were penned, and reflect to a degree the deep prayers, the intense desires, the tremulous, tearful hopes, that awaited the verdict of the liberal public as to whether the success of THE SPIRITUALIST would be so great as soon to make practicable the reunion of a broken family circle. Ah! how many, many times the flickering light of Hope went out in dreary storms of improbability—as if the slender comfort gleaned from adverse domestic surrounding were too great a boon! But, thanks, thanks to you, patrons and helpers, I now break the seals of letters from Cleveland with less sadness, and the chilly breath of Despondency no longer adds to my unhappiness.

I cannot permit the thought that myself and little ones shall be a weight upon the enterprise so many have labored to place upon a self-sustaining basis—and I know that it will be sometime yet before the main workers will realize fair remuneration. I have these manuscripts and wish to publish them. They will make one hundred and fifty octavo pages. There is no egotism in intelligent criticism of one's own literary productions, more than mechanical. I believe the articles are meritorious, and competent critics have urged me to place them before the world.

My plan is: To issue blank orders, and commence the printing immediately. The book will be printed on superior paper, with new type, and by one of the best pressmen in the city of Cleveland, who intends to make it a typographical gem. The binder says his art of the work shall not be surpassed in artistic excellence by that of the printer. Cloth, \$1.00.

It is very important that all who desire the book should SEND IMMEDIATELY, as it will not be stereotyped.

Fraternally,

ORPHEA E. HAMMOND.

ARCANA OF SPIRITUALISM.

[Entered according to Act of Congress, by HUDSON TURTLE, in the Clerk's Office of the District Court of the United States, for the North'n Dist. of Ohio.]

EVIDENCES OF SPIRITUALISM.

In the little village of Hydesville, New York, stood a small unpretending dwelling, temporarily occupied by an honest farmer and his family, a wife and two daughters. He removed to it on the 11th of December, 1847, and from the first the manifestations began. "The noises increased nightly, and occasionally they heard footsteps in the rooms. The children felt something heavy lie on their feet when in bed, and Kate felt, as it were, a cold hand passed over her face. Sometimes the bed-clothes were pulled off, chairs and dining tables were moved from their places. Mr. and Mrs. Fox night after night lit a candle and explored the whole house in vain. Raps were made on the doors as they stood close to them, but on suddenly opening them, no one was visible." They were far from superstitious and still hoped for some natural explanation, especially as the annoyance always took place in the night.

In March, 1848, they assumed a new character. The children's bed had been moved into the room of their parents, but scarcely had Mrs. Fox laid down when the noises became as violent as before. The children shouted; here they are again." Their father shook the sash to see if they were not moved by the wind, when the lively Kate observed that the sounds were imitated. She then snapped her fingers, and asked it to repeat, which was done. She then simply made motions with her thumb and finger and the rap followed. The invisible power whatever it was, could see and hear. Mrs. Fox's attention was arrested. She asked it to count ten, which it did. "How old is my daughter Margaret?" Twelve raps. "And Kate?" Nine. "How many children have I?" Seven. "Ah, you blunder," she thought. "Try again." Seven. Then she suddenly thought. "Are they all alive?" No answer. "How many are living?" Six raps. "How many dead?" One rap. She had lost one child. She then asked if it was a man? No answer. Was it a spirit? Raps. She then asked if the neighbors might hear it, and Mrs. Redfield was called in who only laughed at the idea of a ghost; but was soon made serious by its correcting her about the number of her children, insisting on one more than she counted. She, too, had lost one, and when she recollected this, she burst into tears.

It is needless to recount the numerous investigations that were made, and how the little girls always escaped the suspicion of imposture. Having become intelligible the spirits determined to improve their opportunity, and rapings were heard in the house of Mr. Grainger, a wealthy citizen of Rochester, and in that of Dr. Phelps at Statford, Connecticut. In the latter they became very destructive, cut the clothing off his boy, broke windows, threw down glass and porcelain. He says "I have seen things in motion above a thousand times and in most cases when no visible power existed by which the motion could be produced. There have been broken seventy-one panes of glass, more than thirty of which I have seen broken before my eyes."

Such was the advent of the mighty Spiritual movement. If it had not been discovered that the sounds were intelligent, and the discovery followed out, the old house might have been considered as haunted, deserted and nothing more resulted. But the time had arrived for this development, and seized by the powerful and flexible American mind, it has in a score of years become the Spiritual life of millions.

About the time Spiritualism was first introduced into the United States, or somewhat previously, M. Cahagnet, a working man of France, had by means of clairvoyance solved the great problem of Spiritual existence, and possibility of intercourse with them. When perusing his book "The Celestial Telegraph," every one must be forcibly struck with his candor, his honesty of purpose, untiring zeal, and general accuracy. We can only regret that in his ardor he admitted statements without sufficient circumspection, which weaken rather than strengthen his positions. His magnetized clairvoyants, taught him almost all the great principles of spirit existence, as believed by Spiritualists at present. The identification of spirits was well understood by him, and his best clairvoyant rarely failed to give accurate descriptions of spirits she said were present.

A few instances of this result illustrate the countless facts narrated by this author. "M. Renard of whom I have already spoken, a man to whom I am indebted for the little knowledge I possess in magnetism, being called to Paris on business, begged me to send Adele to sleep and give him a sitting similar to what he had read of in my journal. I was most happy to comply with the wishes of so sincere a friend, and so judicious and well-informed man. Scarcely was Adele asleep than he asked for a person named Desforges, an old

friend of his, who had been dead fifteen years. Desforges appeared. M. Renard had so minute a description given him of his friend, that left no doubt as to the reality of his apparition. A dispute took place between him and Adele (though he was not in rapport with her) as to the dress of this person: Adele maintaining that he appeared to her in a blouse slit in front, while M. Renard declared that he had never seen him in such an article of dress; and usually wore a jacket or round vest. After puzzling his brains for some time, M. Renard recollects in fact that some time before he left his friend, people began to wear in his part of the country blouses of this kind, and he wore such a one as Adele described. It would be useless to mention the minute details, attitudes, language, etc., with which Adele persuades persons consulting her on such a point."

"Up to this day I had never desired that any of my clairvoyants should see any of the deceased members of my own family, for a reason that will be appreciated, viz., that they might have depicted to me an image engraven on my memory; I had a mind to try Madame Gouget. I asked for my mother by her Christian name, and also by her maiden name, and was very much surprised when Madame Gouget told me she saw a very old woman. After a very minute description, and particularly as to a mark that she told me she perceived on the left cheek of this woman, I recognised in her my grandmother, who was precisely as Madame Gouget described her to me. This apparition, uncalled for, and which I was far from expecting, was owing to the resemblance of the names of my mother and grandmother. I ought not to have asked for my mother by her maiden name. I had already fallen into a like error with Adele, when several members of the same family presented themselves on account of the resemblance in the names. To make sure whether Madame Gouget really beheld my grandmother, I put to her questions, the answers to which removed all my doubts in this respect. My mother appeared at the same time, and the portrait she painted of her was quite true.

"Louise, Adele's niece, comes in haste to tell her that her brother is about to appear to her. "Oh, here he is! It is my brother Alphonse, who died in Africa." "When?" "Four years ago." "On what day?" "I don't know." "Ask him." "The 11th August." "How is he attired?" "In the uniform of a dragoon." "Is that his dress in heaven?" "No; it is that of the corps in which he served before his death, and it was in this costume that I saw him on earth." "Why is he dressed thus?" "Spirits must surely appear in the costume and condition by which they were known on earth, otherwise we should be unable to recognise them." "Since you did not ask for him, who told him to come and see you?" "My little niece." "Is she with him at this moment?" "Yes; but how beautiful she is! her fine black hair falls in ringlets on her shoulders, as on the day of her first communion." "And Alphonse, does he appear to you handsome?" "Oh! indeed he does. His forehead, which was, however, very dark, appears to me as white as snow. He tells me that it will not be long before I see my mother, father, and brother-in-law. I have no wish, however, to see the last-named one; he was too wicked on earth." "If in heaven there is no wickedness, you must not think of the past." "I won't see him!"—Adele stretches out her arm to detain her niece, who has just quitted her, despite her efforts; it is surprising to see the mimicry, the apparent mutual understanding, the contrariety; one cannot doubt the reality of the scenes in which the imagination, as we may believe, is not always strongest, for nothing appears to respond to the caprices of the clairvoyant."

"Agreeable to my experience in a multitude of cases, spirits have reported themselves, who were wholly unexpected, and when others were expected. When I was expecting my sister in Boston, my brother reported himself. Lastly, when expecting her, Cadwalader was spelled out, being the name of an old friend, who forthwith gave me a test, proving his identity. As this spirit had never visited my disk before, I had not the smallest expectation of his coming."

Being at Cape May, one of my guardian spirits was with me frequently. On the third instant, at one o'clock A. M., I requested the faithful being in question to go to my friend Mrs. Gourlay, in Philadelphia, and request her to induce Dr. Gourlay to go to the bank to ascertain at what time a note would be due, and that I could be at the instrument, (his dial,) at half past three o'clock, to receive the answer. Accordingly, at that time my spirit friend manifested herself, and gave me the result of the inquiry. On my return to the city, I learned from Mrs. Gourlay that my angelic messenger had interrupted a communication which was taking place through the spiritoscope, in order to communicate my message, and in consequence her husband and brother went to the bank, and made the inquiry, by which the result was that communication to me at half-past three o'clock by my spirit friend.

From the Ohio Review.

CAPITAL PUNISHMENT—IS IT RIGHT?

Now that the law has been fully and fairly vindicated by the prompt, impartial trial and final infliction of its extreme penalty upon the person of Davis, is it not a proper time to make some move having for its object the wiping out of this foul stain upon the statutes of Ohio? It is quite clear by a comparison of views and the almost spontaneous expression of public sentiment, that the time has fully come when the people of this great commonwealth are prepared to make a change, and substitute for the gallows some other mode of punishment more in accordance with the principles of humanity and justice, in place of this revolting, and I may safely say useless relic of barbarism that has been transmitted to us from a people in many respects clouded by mental and superstitious darkness.

Whatever benefit, if any, might have been derived from this mode of treatment in times past, it ill-becomes the present enlightened Christian age. It is at war with every refined sentiment of humanity, as well as the teachings and examples of the founders of Christianity. I repeat what I have said before, that "all punishment not having for its object the reformation of the criminal, is simply no more nor less than cruelty." Take for example the case fresh in our minds, the case of Davis. He gave Skinner no time for preparation. The insatiable thirst for gain in some way easier than honest labor, prevailed over every other consideration. It was an aggravated, unprovoked case of murder; not the worst ever known, but bad enough, with but a single palliating circumstance or consideration. But the deed was done. An innocent man was hurried into eternity with no time for preparation. Can sending another soul unprepared to its final account, in any way help or mend the matter? If plain English, did two wrongs ever make a right?

Taking the life of the murderer when completely in our power, does not restore the life of the murdered individual, and is in direct violation of God's law, by the violent forcing of the spirit out of the body before the time by nature ordained that it should be separated. Nature's laws are God's laws, nor can we by any sophistry of reasoning set aside or institute any other code so well adapted to the ends and needs of universal justice. Any attempt, therefore, to abridge or arrest the workings of God's laws, must of necessity be attended with consequences more or less disastrous and opposed to the welfare and good of humanity. One spirit has been sent unprepared into eternity, and now to help the matter another is dispatched in the same way. What does this amount to? Cruelty, wrong, retaliation, revenge—nothing more. So long as we send murderers, hardened and unrepentant, to spirit life, just so long will murders be perpetrated in earth life. The spirit world, continually replenished with murderers, reflects its condition back on this. It is a great mistake, and reflects no credit on this enlightened age, to suppose that we have forever got rid of a murderer by the refined process of hanging a human being, like a dog, by the neck. Killing according to law!

It is here, then, that I am at issue with the views and sentiments set forth by the Herald, on the third instant; and this is the point that must, sooner or later, be met and set aside or admitted.

In a controversy with the Herald, soon after the execution of Hughes, I affirmed that the spirit of the murderer was more potent for evil than while in the form, to which that paper took exceptions by saying "that the admission of such a principle destroyed all moral responsibility, and that Hughes, while standing on the scaffold, asserted his unqualified conviction in that doctrine!" True, as regards Hughes's belief in the power and ability of the human spirit to return and influence minds in the form for good or for evil, but most unqualifiedly false that such power destroyed or relieved him, or any one else, from a full and complete accountability for every infraction of moral law, and the universal principles of right and justice.

Is it not a universally admitted fact that from the earliest history of the race, we have been subjects of temptation. Referring to Bible authority, we find our first parents, fresh from the hands of an all-wise, omnipotent Creator, subjects of temptation which proved, alas! too great for their inexperienced minds to resist. They disobeyed, and by their fall provoked Almighty vengeance, which turned them out of Paradise, cursing the ground for their sake, but no gallows, no State prison, but hard work at farming the rest of their lives, with the assurance of a plentiful crop of thorns and thistles, which in the sweat of their brow they were to receive as a reward for their toil and labor. It seems to be a part of the Divine economy, no doubt for some wise purpose, but which one day we may comprehend, that while in this rudimental state we should be subjects of temptation. Christ was tempted like all other men, but fortunately had a constitution and an innate perception of consequences sufficient to resist it.

Are we not all tempted in like manner, not by a personal omnipresent devil, but by unregenerated, undeveloped human spirits, permitted by that power who ordained all things for our good, to return and exercise their influence, while on us is conferred without reserve, the free exercise of our will power to resist these treacherous, insidious approaches? True, all do not, and hence the mischief and misery that arises from this imperfect knowledge of the power and influence of the invisible world.—According to what you sow shall you reap; the more murderers you send, breathing vengeance and retaliation, to spirit life, the more of that element will return, and though unobservable to outward sight, is all the more dangerous for being invisible.

There can be no question as regards our duty and obligations in regard to the treatment of the wicked and depraved. The greater the crime, the more need of all the time that God and nature has ordained that they should remain in the form, to work out those evil passions and propensities, so necessary and so important to fit and prepare them for eternity in the next state of existence.

It is claimed, by advocates of the death penalty, that it has a restraining influence upon those who would otherwise be induced to commit murder. This assumption is fully met and answered by the Hon. M. H. Boovie, of Wisconsin, who has devoted several years to a careful examination of this subject. In a work just published by that gentleman, he shows by extensive statistics that the average of murders is even greater, according to the number of inhabitants, where the death penalty is in force, than where it has been abolished.

There is one objection that prevails to a large extent against substituting imprisonment for life, in place of the death penalty, and that is the abuse of the pardoning power that may be used by some defective or tender-hearted governor. This objection, of course, is easily disposed of by legislative enactment, depriving the executive of the power of pardon in all cases where imprisonment for life was imposed, whether for murder in the first, second or third degree; and as for the convicts that might, by some remote chance or possibility, escape the walls and guards of our prisons, the number would be so small that society would have but little to fear or apprehend in that direction. The foregoing remarks are intended to apply in a general sense to all countries where civil law is in force, and where the ends of justice are swift and certain. That there are cases and conditions when the taking of human life becomes a necessity, would seem to admit of no doubt or argument. Taking life in self-defense, or under such circumstances as obtained, a few years since, in California, under the supervision of the celebrated vigilance committee, is not only justified, but had the effect to strike terror into the hearts of those lawless desperadoes who had congregated and overrun that country. Similar treatment may be found necessary under similar circumstances, but these conditions form only the exceptions, the general rule not being affected where law, order and enlightenment prevail. D. A. E.

THE GLOBE THEORY.

The above theory, a short article upon which, prefaced by some editorial remarks, under the head of "Origin and Destiny of Man," made its appearance in your issue of January 30, is by no means new, as I shall endeavor to prove.

In 1843 I met with an educated German Mystic, in Eastern Pennsylvania, who advocated, almost precisely, the same ideas. He claimed that all stars and planets had, at some time, been men and women, and asserted that all learned Brahmins taught the same thing. He was an oriental scholar, and better versed in Hindoo literature than any man I ever met. He, also, claimed that this earth was a living, sentient being, and that the ebb and flow of the tides was but the beating of its great heart. The earth-quakes, volcanic eruptions, tornadoes, storms, etc., were but efforts of this great being to throw off disease under which it was laboring; and that the time would come when it would be free from disease, consequently free from all inharmony; and then man, partaking of its character, would be compelled to give up war, contention and strife, and a new order of things, corresponding to the Christian's idea of the millennium, would be the order of the day. He believed in God, but supposed God to be the Universe, the whole of it constituting his brain, heart and lungs, and the lower his extremities. He believed in no literal Savior or Christ, but believed that the Christ, or Saving principle, dwelt in all men, and must be brought out either before or after death, or the individual would remain for untold ages wandering in darkness, crying, "lost,

to tell me in what way.

Again, in 1848, I spoke for the Spiritualists of Chicago, and while there I found a few Spiritualists, (I might give names, but will not,) who claimed that man would eventually become a globe; that the earth, sun and planets were all living, sentient beings, and, further, that the Spiritualists who did not subscribe to those views, were not worthy of confidence or the name. One of their number, was at that time engaged in writing a voluminous work on the subject, which was to be profusely illustrated on every page, and would take the world by storm. If I mistake not, P. B. Randolph advocates, or has advocated, the "Globe Theory," and I occasionally meet with an individual who has similar views, among speculative Spiritualists, some of whom say they have never heard the subject mentioned by another before meeting me.

It is scarcely necessary for me to say that I do not subscribe to these views, but write the foregoing, believing that it will be interesting to your readers who have seen nothing on the subject but what you have published.

JAMES COOPER, M. D.

MR. WHEELOCK'S LECTURE.

Mr. A. A. WHEELOCK, of Toledo, spoke at Naughton Hall on Friday evening, answering in the negative, and at length, the question: "Shall the Constitution of the United States be amended to recognize the authority of the Christian's God?"

We published, some two weeks since, the proceedings of the Convention in this city, favoring such an amendment, and now present as fair a synopsis as our space will allow, of Mr. Wheelock's argument.

The question exceeds in importance any which has ever been raised for free men and women to meet, since the birth of our Republic. Other questions of great moment, we have met and settled—others are still before us—political, social, financial; each and all of vital interest—but none of them strike so deeply, and so fully probe both the individual and national life, as the issue now fairly presented to us by the self-constituted representatives of God and Christianity, in their denial of that sacred right, "Freedom to Worship God."

What do they ask? Simply and only, that in the name of Christianity we assist in turning humanity backward! Is this the lesson the ages have taught us? Far from it. If the past has any instruction for us, it is found in the living andundeniable facts that man is a progressive being, and that the law of progress inheres most fully in the moral force and power of his being, which we denominate conscience. The measure of this is the measure of man, as we look for an estimate of character and stability. If it be true that all of goodness, beauty and progress of the individual, race, or nation, proceed from this moral power, which is the center and force of each, then the placing of any restriction upon man's religious ideas and convictions, can but interfere with the law of his growth and progress, and the same law applies to races and nations. In view of these facts, we are enabled to see more clearly what would be the result (if successful) of the movement inaugurated by those nine Rev., and twenty-one Hon., gentlemen, who assembled recently in this city, and as they thought very wisely resolved that God should be put into the Constitution of the United States. Many questions of grave importance arise, when we consider this proposition. First, why is this desired? It cannot be solely for recognition, for the Constitution recognizes and guarantees to every individual the right to entertain his own idea of God, and worship in accordance with that idea; when it declares that "Congress shall not establish any form of religion."

Do they desire his recognition for ornament? An ornamental God could be of little service. They must desire his recognition for use, and therefore he must have AUTHORITY, and that authority MUST BE SUPREME!

But the difficulty arises here (as every human being has a God according to their conception of Deity,) whose God shall be recognized? The Protestant, Catholic, Jewish or Chinese God—"Josh?" Which shall exercise this supreme authority? Who shall decide? How shall it be decided? At the ballot box? Shall the number of votes that decides the fate of the politician, determine what God shall exercise authority over the nation? If so, as changes the policy of the Government, by the success of different political parties, so would the character and authority of the Nation's Deity change, and at no distant day, this land of religious liberty might be given over to the control and authority of the Catholic's God, as expressed through the power of the Pope. Do Protestant Christians desire such a result?

Suppose the Protestant God be placed in authority, would Catholicians submit? Or, should the Chinaman's God—"Josh," come to be the sovereign religious power of the Nation, would Christians meekly obey? Are men's consciences made of such flimsy stuff, as to yield their religious convictions at the demand of others? Would not this be the culmination of religious tyranny? And yet those who advocate the idea of thus amending the Constitution, disclaim any desire or intention, to interfere with the sacred rights of conscience guaranteed by the organic law of the land. Mistaken men! Their zeal is not according to knowledge. Upon this plen, tyranny has based its justification the world over. Humanity has been enslaved, oppressed, bound and fettered, religiously and politically, and the claim has ever been, it was for their benefit.

The high sounding name which these gentlemen have assumed—"The National Reform Association"—would indicate that they contemplate some reform. But the world is greeted with the astounding information that the reform (?) they propose is none other than the abridgement of the sacred rights of conscience, and freedom of worship, which was the foundation of this Republic, and which has, through martyrdom, sealed its triumph in the past.

Here this can be accomplished, humanity must retrograde, and blood again must flow. I beseech these men to count well the cost of this undertaking.

The speaker continued for over an hour, and

at the conclusion was greeted with applause from the audience.—Ohio State Journal.

The Spiritualist.

"Charity for all: malice toward none."

HUDSON TUTTLE, Editors and Proprietors.
H. O. HAMMOND, Office, 111 Superior St

CLEVELAND, SATURDAY, FEB. 27, '69

A PRESSURE of other articles which we make room for in this issue, prevents the usual amount of editorial.

CHRISTIANITY.

On page four, C. M. Overton calls for an explanation or an apology. The latter is out of the question, and the best explanation we have to offer is the repetition of what we said before—as follows:

It is no longer Catholicism alone that obstructs human progress and threatens all that should make life desirable to noble minds—it is CHRISTIANITY AS A system that is to be dreaded and opposed in the ratio of its ignorant persistency; declining Christianity, that, finding it no longer possible to cope with the spirit of republicanism—religious freedom—on a fair footing, hastens to accept a truth it has spat upon for eighteen hundred years, and, inspired by its own Devil, to use that truth against those who alone have striven for its recognition.

We had reference to Christians advocating female suffrage in order to secure the proposed amendment to the Constitution. How our friend makes out enough resemblance between Christianity and the teachings of Jesus of Nazareth to infer that because we disbelieve the system we therefore "slander" the individual, is more than we can see. What is Christianity? Ask the Council of Nice, centuries back, or the General Evangelical Conference of two years ago, and the reply is essentially the same. It is the belief in a trine, personal God, a personal Devil, a literal Hell, the Divinity of the said Jesus (a very common given name in some countries) and Vicarious Atonement through the efficacy of his blood. Deny any of these dogmas, and you are not a Christian, according to the ruling of the Council and the Conference. As for ourselves, we are no Christian, and do not wish to be dishonored by the appellation. Call us Atheist, Infidel, if you will, but don't say Christian!

By the way, a practical definition of the word "Christian" was recently made in this city. The "Woman's Christian Association" decided that Universalists are not Christians because they do not accept an everlasting hell of unutterable torment as one of the eternal verities, and that Unitarians are not Christians because they do not acknowledge the absurdity and mathematical impossibility of the Trinity.—None but Evangelical Christians were allowed to hold office, though ALL were invited to pay their money for membership and were entitled to vote. The Association was right—entirely so. Both the excluded sects are sailing under false colors, and are entitled to no one's respect, though, of course, they each have a great many worthy members. So, too, there are thousands of worthy Christians.

Undevelopment is the prime cause of "narrowness, bigotry and tyranny," fitly represented in the Christian system; and the Christian system is a prime cause of undevelopment, fitly represented in "narrowness, bigotry and tyranny."

In regard to the teachings imputed to Jesus (a) Christ, we heartily approve them, in the main, and strive to embody them in our life. Generally speaking, they are the same precious truths that fell from the lips of a long line of pagan philosophers whom we also respect.

If any one thinks this article too radical, our excuse is that we do not know how long we shall be permitted to say what we think, by the Constitution, and we wish to improve the present time.

"THOUGHTS FROM MY HERMITAGE."—The orders for the book which we are preparing to publish (see "Prospectus,") are coming in with reasonable rapidity. A new fount of type has been purchased for it and another work we have been employed to print. Bear in mind that the book will not be stereotyped. There is no certainty of securing copies unless they are sent for very soon. Only a very few more will be issued than sufficient to meet the indicated demand. Order at once, even if you have not the money to send until a week or two hence, so that we may determine upon the number of impressions. Address TUTTLE & HAMMOND, 111 Superior street, Cleveland, Ohio.

E. V. WILSON, the noted test medium, a good lecturer, will speak before the Cleveland Spiritualist Society in March. Perhaps no man on the floor of the Fifth National Convention, did the cause more important service.

COINCIDENCES, like accidents, will happen! The American Spiritualist and the Banner of Light have each an article, this week, headed "For Christ's Sake."

A. B. FRENCH goes to Kentucky in a few days, in the interest of the American Association of Spiritualists.

RESPONDENTS write us, almost daily, that they are delighted with the Eastern and North West departments.

THE DAVENPORT BROTHERS still continue their seances in Washington.

FLORA.—Next week we will publish your very acceptable article.

D. A. EBY, who is good authority in such matters, informs us that the manifestations now given through the Sisters Tuckberry, physical mediums, are still more convincing than formerly, and such as he has never seen equalled. After being securely put over them, bound and fastened, etc., a wire screen is placed over them, outside of their room, where they are played upon by invisible hands.

OPINIONS.

ALMOST every mail brings the encouraging assurance that the efforts put forth, by all its editors and correspondents, to make THE AMERICAN SPIRITUALIST a first-class paper of the kind, are appreciated. We might print hundreds of commendations from those who speak advisedly, and reproduce many more favorable notices from the press than we have been in the habit of doing; but our desire is to avoid self-laudation, and our study is to fill every square in these columns with reading that shall be alike interesting and profitable. As specimens, we append some extracts from letters received in one day:

MARENGO, Ill., Feb. 21.

I like the paper very much. It is fresh and free from the dross that one finds mixed up with a great deal of the truth of the present time. Persevere, Brothers!

BOSTON, Mass., Feb. 19.

For goodness of matter it may proudly hold up its head in the presence of other Spiritual sheets.

BOSTON, Mass., Feb. 18.

FRIEND H.: By all that is just and right, don't you permit any work, or business, or your interest in the paper, to so absorb your time and health as to make you sick, and physically break you up.

EDDVILLE, N. Y., Feb. 19.

EVERY evidence of prosperity borne to us on the wings of The American Spiritualist, is duly weighed, and is the cause of much rejoicing. Such a paper as it promises to be is very much needed. The name is appropriate as well as significant, meaning more than is apparent to the casual observer. May it live to achieve a maturity of power and usefulness. Enlarge The Spiritualist? Certainly; but no faster than the law of growth makes necessary. In this way alone can healthful progress take place.

TREAS. DEPT', WASHINGTON, Feb. 18.

I TAKE five Spiritual and Reformatory papers—none of which I should grieve more deeply to lose than The American Spiritualist. It is as good as any, and the obstacles it has struggled against and apparently overcome, should make it very dear to true reformers.

THE discussion between Prof. Craft and A. A. Wheelock will commence March 8th. The following are the resolutions for discussion:

I. Are the doctrines of Modern Spiritualism true; embracing the claim that the spirits of departed human beings have and do communicate with mankind?

II. Is the orthodox view of the divine authenticity of the Bible correct?

A SPIRITUAL SOCIETY has recently been organized at Black River, the Corresponding Secretary and President of which inform us that Mrs. S. M. Thompson has been laboring in their midst, and has accomplished much for the Cause by her convincing tests. They recommend the Societies of Lorain County to employ her, believing her "fully equal to many who have their mediumship proclaimed" all over the country.

NEW PUBLICATIONS.

UNIVERSOLOGY.—Dion Thomas Publisher, 142 Nassau Street, New York, will issue in March, 1869, a unique and original work, 800 pp. 8vo, by STEPHEN PEARL ANDREWS, entitled "The Basic Outline of Universology."

The work has been projected in public prospectus for the last five years, and is the culmination of more than thirty years' exhaustive study of the Sciences in general, and of the Relation of all the Sciences in particular.

Prof. M. A. Clancy says: "It is not only a Science vast as the Universe in its scope, but a method of Scientific procedure capable of application to every domain of thought and being."

Rev. Edward B. Freeland reports: "We may announce it as the complete discovery and perfect interpretation of the purposes of the Deity in creation."

David Hoyle writes: "With the evolution of this Science is inaugurated, if I mistake not, a new era in the history of the world."

J. West Navens describes it as: "A Universal Philosophy,—the preliminary, theoretical step [to the practical regeneration of the race.]

Prof. A. F. Boyle is of the opinion that: "It will end, prove to be just the book that should have been written."

The prominent journals also speak favorably of Mr. Andrews and his connection with the work. After such recommendations of such a work by such authorities, nothing we can add at present, would appear pertinent. We shall await with interest the appearance of the volume, and hope for all the benefit from it, for individuals and the race, its author and his co-laborers have had in view.

THE GOSPEL OF GOOD AND EVIL.—By J. S. SILVER.—Boston: Wm. White and Co., pp. 360, 8vo. Price 1.50; postage 20cts.

We have received the above work from the publishers. It is from beautiful type, on tinted calendar paper, and splendidly bound; a real gem in its mechanical execution.

The character of the work is well expressed in the introduction. "The Gospel of Good and Evil" consists of a hundred and thirty-two short essays, designed to illustrate the nature and uses of the various evils, each treated separately. The conclusions deduced are, that good and evil are convertible terms, and that each is necessary to the existence of the other.

The book is racy and readable, direct and pointed in style, and destined to become popular.

THE FUTURE LIFE: as Described and Portrayed by Spirits, through Mrs. ELIZABETH SWETT, with Introduction by Judge Edmonds. Boston, Wm. White and Co., pp. 408.

Those who are pleased with the narrations of spirits, detailing their experience in spirit life, will find this a readable volume.

BETTER VIEWS OF LIVING.—By A. B. CHILD, Boston: Adams & Co., pp. 154.

Tuncover the courtesy of the publishers, we find this little book on our table. Those who have read Dr. Child's previous works, are already acquainted with its style. Tense, pointed, captivating by its crystal lucidity, startling by its unexpected paradoxes, replete with novel views of life, it claims the attention to the end of the driest subjects, and should one disapprove the entire contents of the book, he will finish its perusal. Dr. Child is predominantly proverbial, and his soul is pervaded with charity. He says:

"The vital spark of Christianity is no less in the heart of the sinner than it is in the heart of the saint."

"There is no merit in what the world calls religion; and there is no demerit in what the world calls irreligion; but both are true to the great spiritual end of man's progress."

This is decidedly the best work of the author.

The publishers have presented it in the beautiful style for which they are becoming noted.

We are gratified to know that at least one Secular Publishing House has the courage to place its signature on the radical thoughts of the times; and not only that, but finds itself supported by the people in its manly course.

EASTERN DEPARTMENT.

BOSTON, MASS., FEBRUARY 27, 1869.

GEORGE A. BACON, - - - EDITOR & AGENT
P. O. Address Boylston Market, Boston, Mass.

FRIENDS having letters or communications for this Department, will please forward to above address.

"THE AMERICAN SPIRITUALIST."

B. C. FANNIE ALLYN.

True emblem of the inner life,

Hail to thy coming power;

Each page shall be with wisdom ripe,

And bless full many an hour.

Many the truths that thou shalt teach,

E'olved from light within;

Each human lives, and sermons preach

I incarcerated sin.

Come thou each week, and grow in grace,

And in great nature too,

Or let thy fair and honest face

S exclude itself from view.

Pray without ceasing. Let thy prayer

I inspect with chemic power,

R espponsive thought all o'er the earth,

I in palace, cot, and bower.

Trill out the mighty, golden lays,

Under, around, above;

And lift thy rich-toned notes of praise

Loud for the reign of Love.

In this great march may all assist—

Science and art; may none desist

To aid The American Spiritualist.

A MEMORABLE SEANCE

WITH HORATIO EDY.

ON the evening of Friday, February 5th, we were privileged to meet in the town of Haverhill and at the genial and hospitable home of father and mother Currier—God bless and angels reward them, for their persistent kindness towards the many itinerant missionaries of the Spiritual Cross who have always found beneath their sheltering roof, warm hearts, active sympathy and glad good cheer—we were privileged to meet with a select few whose combined mediumistic power it would be difficult to match.

NORTH-WEST DEPARTMENT.

JANESVILLE, WIS., FEB. 27, 1869.

JOSEPH BAKER, Local, &
J. O. BARRETT, Traveling, & EDITORS.

1 copy Spiritualist, 1 year, \$2. Two copies, 1 year, one Spiritual Harp, and Planchette Song, for \$5.50. Four copies 1 year and Practical of Spiritualism, \$7. Six copies 1 year, Harp, and Planchette, \$12. Eight copies 1 year and Harp, \$15. Eleven copies 1 year, Harp, Practical of Spirit, and Planchette, \$20. For above clubs postage on books prepaid by us.

—All Communications for this Department should be addressed, "THE AMERICAN SPIRITUALIST, Janesville, Wis."

TO FORMER PATRONS.

With this number of THE AMERICAN SPIRITUALIST, ends the engagement with those who have paid us one dollar for The Wisconsin Spiritualist. That promise, under great difficulties, we have fulfilled. We do not regret our labor, for great good has been done, and those who have aided us in it, have our thanks. We have been mutually benefited. The Cause we have, Spiritualism, is now flourishing in Wisconsin.

Reader, a good paper is now before you; you like it, we have no doubt. As your friend, we ask you to continue your patronage, that is, that you will continue the paper, and also use your best influence to induce others to take it.

THE AMERICAN SPIRITUALIST now stands on a firm basis. The Cause requires all to give it a generous support, and if you love the truth, as we believe you do, you will not fail in this the hour of need. In fact, now is the time you can aid us; will you do so?

THOMAS PAINE.

No man in the United States did more, or even as much, to secure our national independence, as that great writer and statesman, Thomas Paine. His "Rights of Man" laid the foundation of our Republic. His "Common Sense" aroused the people to resist the tyranny of George III. The various numbers of his "Crisis" and his other writings awoke the people and kept up the courage of the Nation during the darkest periods of the great American Revolution.

Why then, is he so terribly denounced from pulpits and the sectarian press? Because he wrote the "Age of Reason," in which the Divine authority of the Bible is denied; a work that few preachers who are forever using the name of "Tom Paine," have ever seen, and still fewer have ever read. But they have heard that in this book he has denied the Divine authority of the old and new testament.

The clergy tell us how he called himself an agent of the devil, lamented that his book had not been burned, and died in dispair. He has been stigmatized as a drunkard, a debauchee—in short, all kinds of foul statements have been made to disgrace him, and have been published in tracts, biographies and sermons.

Who would believe, that men professing such purity, honesty and devotion, would make such statements if they were falsehoods? Yet they are falsehoods; vile slanders of a great and good man, Thomas Paine.

In my boyhood, an English missionary, Henry Pope, lived next neighbor to my father. His wife Elizabeth, was the daughter of Peter Jones, a quaker, with whom Mr. Paine used to board. She was a devoted Methodist and a believer, a woman of strict veracity. Of her I learned what were the personal habits of Mr. Paine. He was temperate in all but in taking snuff. His food was commonly bread and milk. He was a man of few words, but spake much of his time in writing; quiet and retired in all his ways. He died as he lived, never changed his opinions or professed to change them, hence all the accounts we find published in tracts about his dying in dispair are utterly false—lies, in fact. He was the friend of such men as Washington, Franklin and Jefferson.

The letter that is published as the one Franklin wrote to Mr. Paine on the receipt of his "Age of Reason," is another manifest forgery, for Dr. Franklin died before the "Age of Reason" was published.

But what shall we say of those who thus slander a noble patriot to whom our country is so much indebted, who will tell such falsehoods to support their sects? Are these moral men? Are they saints? They claim to be. What of those who repeat such statements, not knowing whether they are true or false? If they are the servants of God, a God of truth, he is badly served we fear.

Thomas Paine will yet be seen as he was, our nation's friend and the friend of humanity. That he had no errors, we do not suppose; but he had a noble, patriotic soul, and as such we honor him as much as we pity the blind bigotry of those who slander him. It pains us to think that those who thus slander the dead, would build inquisitions for the living if they could.

A PROFESSION.

This term applied to science, properly signifies one whose profession is to teach that science; but it is now a mark, as it is commonly used, of a rank impostor. Every juggler now, is a "professor," every quack wishing to vend some worthless medicine, or rather, nostrum, calls himself a "professor." In short, every blatant humbug, traveling the country to impose on the credulity of the people, in his hand-bills announces himself a "professor," whether

it be Professor McQueen just from the State prison, now exposing Spiritualism, or Professor Grimes repeating his stale caricatures as long as it will pay him, or any other man who believes that, "blessed is he who can blow his own horn, for he that can not blow his own horn, beheld, the same shall not be blown!" all style themselves professors.

To expose "spiritism," is now a leading hobby with these tricksters, and though what they exhibit is the most miserable, bungling imitation of spirit manifestation, generally in a hall they have prepared to exhibit their tricks, still, the crowd in their ignorance and hatred of Spiritualism, will at once greedily swallow it all, and pay the impostor a good price for being imposed upon.

This changes no one's mind. The well-informed Spiritualist understands all these tricks, and those who are followers of these impostors never were Spiritualists, or understood our philosophy. The seeker for truth takes other means to find it than following charlatans.

SPIRITUALISM IN CALIFORNIA.—We cut the following from a secular newspaper in California—the San Jose Mercury of Jan. 7th, 1869:

"There is no denying that this creed is rapidly adding to the number of its adherents, and increasing its respectability in San Francisco. There are several places where public spiritual meetings are held weekly; all of which are well attended. After an absence of some weeks, Mrs. Laura Cuppy commenced a new series of lectures last Sunday night in Mechanics' Institute Hall. Her reception was most flattering. The hall was packed with people, many of whom could not obtain seats. On entering a little late, I discovered but one vacant place, and that was on the steps leading to the rostrum, where already an M. D., a lawyer, the reporter for the chronicle, and several other dignitaries were perched. But an extra bench was provided and the lecture began. The speaker, as usual, was dressed with exquisite simplicity and neatness. No "furbelows" or superfluous gewgaws, (except earrings, which ought to be abolished by civilized women.) Her deportment is easy and graceful—only she walks too much while speaking; but that is the woman nature. Her arguments are clear and conclusive. The most respectful attention was accorded, and several hearty outbursts of applause testified that her ideas were endorsed by her hearers. I have never investigated this doctrine, but if Mrs. Cuppy is a fair exponent of its principles, I am free to admit that there is a vast deal of Christianity and common sense mixed up with its very liberal and progressive ideas, and that after all it is not so very dreadful to be a human being.

CULTURE! CULTURE!!

HUMAN PASSIONS—fickle as the wind when unschooled by wisdom—are easily aroused. But a breath will fan prejudice, selfishness or bigotry, into a conflagration, destructive to everything before it. It is harder to reach the judgment, calm intuition and broad charity—the only powers that can sway passion aright as an instrument of a good and noble character in physical, intellectual and moral beauty.

We see this law exemplified in some of our Spiritual Societies. **ANTI** in everything, inspired only in the passions, which then are the most active functions of the brain—they get up sensations, dash into excitements, war upon institutions indiscriminately, follow their attractions even to the prostitution of every spiritual gift, and call this career Spiritualism!

In a large city it is not difficult to keep up such a furor to a considerable extent, for there is floating population enough to want tickle-fancy and air-castles; and in certain country places the charm may work a month or so, when the psychologized believers think they are going "straight to glory!" But afterwards, what? A whirlwind of passion, discords, alienations, destruction of the good we had!

Kindred with this time-serving, blighting policy, is the indiscriminate putting of speakers and missionaries. If somebody is "smart" and therefore can draw a motley crowd, hire him, say, a month—for that is as long as the person can be endured, and by that time the resource is exhausted—no matter what the moral status or the measures employed, even if they be to tear down what a predecessor builded!

As a general rule, vast crowds to hear a passionate speaker is the augury of a sudden reaction, disappointing to the people as a burst soap bubble to the inventor of perpetual motion in an aerial ship.

The truest men and women have but a small retinue. This was at first the experience of Jesus, Socrates, Confucius, Wesley, Murray, Parker, the Marys and the Marthas. These struck out alone, acting from principle, and victory at last has crowned them.

Now we say again, and again, abandon this new sensational system of speech and action, and begin a career of genuine culture and educative Spiritualism.

Love, principled in sacredness to truth—love, tempered to calmness by wisdom—love, schooled in culture—is a magnet that holds the heart, that strengthens every holy chord, that gives to self-denial a noble conquest, that constructs in time the republie of heaven on earth.

Begin then, a deliberate, fostering system of culture. Let it be our watchword, our text, our speech, our mediumship, our fruitage in beauty of life. Thus, virtue upon virtue, grace upon intellect, purity upon principle, heavenly mediumship upon integrity, holiness upon industry, we build up the new temple of a World's Religion. *

THE AUTOMATIC PHASE OF MEDIUMSHIP.

The crude developments and eccentric phenomena of the Spasmotic Phase of Mediumship, progress in natural order, and are in regular unfolding resolved into automatic action and orderly control.

Mere *automacy* is merely the resolution and operation of force, as in the Spasmotic Phase; but in consequence of a more perfect development, in a regular and harmonious manner.

In the Spasmotic Phase, a greater or less degree of general or special positivity, or immobility, may defer the success of any attempt at complete control of the mediumistic organization; surrounding circumstances may also be unfavorable; sometimes the timidity, anxiety or conceit of the medium, presents an annoying hindrance; while egotism, ignorance and selfishness on the part of the circle, or of its individual members, will constitute a barrier to advancement and satisfaction, more formidable than can otherwise be created.

From any or all of these causes, it may occur that the progress of development is checked, or its common order changed and diverted. Hence it may happen that in consequence of the lapse of time, new Phases of development will present themselves, before a complete evolution of the preceding stage has been effected.

Consequently, some of the inconveniences of the Spasmotic Phase, and many of its general concomitants, will often continue until the medium is far advanced in subsequent progress.

But in the circle of reasonable, liberal, self-poised minds, and healthy bodies, where the rules of natural order are understood and complied with, the unpleasant portion of its experience will soon cease, and unless the action be continued, for a benefit to personal health, or some like purpose of use, Spasmotic manifestations are merged in a higher Phase, with significant phenomena and developments of beauty and interest.

In the Spasmotic Phase, the energizing influence, is transmitted over the sensory nerves to the ganglia; and from them, as *force*, by the motive nerves to the muscles—hence motion—but from the nature of the case, in an irregular or spasmotic manner.

But in the Automatic Phase, the nervous susceptibility is, in most mediums, more general, and always more complete. The influence and action involves, not only the local sensory nerves, subordinate ganglia, minor motor fibers, and muscles, but comprehends the whole sensory system, the great plexuses, and the spinal cord as well. In common, action may be said to originate in the nervous system and spinal cord, and to be controlled by the brain; the *cerebellum* having the function of perceiving and co-ordinating force and muscular motion; while the *cerebrum* is to be regarded, as more directly the organ of the mind; the one being a conservator of *force* as the other is the organ of *power*.

The earliest phenomena of the Automatic Phase, are nevertheless but modified examples of spasmotic manifestation, but in time the continued play of the external spirit-magnetic influence, upon the nerves, (part of which is constantly reflected upon the brain) brings the entire system into more harmonious passivity, inducing a more perfect evolution of the elementary forces, and a corresponding degree of regularity in action.

Meanwhile, the brain rendered comparatively negative by the general conditions, or in part by special influence, partakes of the surrounding magnetism; the nerves become *en rapport* or in magnetic sympathy with the intelligence seeking to control, and the mind of the media familiarized with its position.

When this condition is reached, automatic action is possible, perhaps inevitable; the brain is not controlled as a whole, and the mind of the medium may be entirely magnetized, but the *cerebellum* is strongly acted upon, and as it is the organ of co-ordination in connection with the forces of the body, the controlling spirit may readily actuate in a precise and orderly manner, the muscular system, and thus produce all the significant and beautiful phenomena, which reasonably may be imagined.

The cerebrum, the upper portion of the brain, being but little affected necessarily, no particular disturbance of the mind need occur under the circumstances: every portion of the body may be controlled, with the conscious recognition of the medium, but without his ability to prevent the occurrence.

But although the control of the cerebrum, is not a concomitant of the Automatic Phase, as a part of the same, yet the method of action is in the order of progressive development, and the outworking and ultimation of one Phase of growth, is precedent and preparatory to the inception of the next.

So the continuous action of the lower or primary forms of control, perpetually tends to involve a still higher class of organs; thus the influence causing the merely nervous and muscular phenomena of the Spasmotic Phase, involves in time the cerebrum, thus producing the conditions of the ultimate phenomena of

automacy; and so on, the Automatic Phase in accordance with this law, increasingly involves the cerebrum, continually subjecting it; and rendering it negative to the influence preparing the way for higher forms of manifestation.

The phenomena of the Automatic as of all other Phases, continually becomes more complex and striking; indicating progressively more and more of the power and character of orderly intelligence.

It sometimes happens, that in consequence of the increasing sensitiveness of the cerebrum, the medium becomes possessed of eccentric, singular, and sometimes absurd ideas. These may originate in the disturbed condition of the brain under the influence continually exerted upon it; or may be induced by some psychological state either self-induced, or from some external source. All this is a cause of confusion, and often of distress to both the medium and circle.

From this will be seen the necessity, that all parties concerned maintain an equable condition, and a serene composure both of mind and body. Mediums should not allow themselves to become self-psychologized by exaggerated ideas of their own significance, or of the character of their development; while the circle should forbear all impertinence of undue and morbid anxiety, a selfish greediness and impatience for results—which in the nature of things are obtainable only in accordance with a law demanding both time and conditions for its fulfillment.

In the Automatic as in the Spasmotic Phase, only a portion of the body may be controlled or actuated at once, or but a portion may be susceptible of government in this way at any time, and this for reasons laid down in the description of the Negative Phase of mediumship.

Thus a hand, a limb, or any portion of the body may be controlled of itself, or the whole body may be fully controlled at once, just as conditions may render possible, or the will of the influence determine.

Automatic mechanical mediumship, admits of control by any spirit in magnetic *rappor* with the medium, according to the degree of sympathy, and the susceptibility of the mediumistic person.

An automaton is a machine, and in the full development of this Phase the muscles of the medium are paralyzed as far as his own will is concerned; and although the mind of the medium may remain entirely unaffected, except by fear or other excitement, the phenomena range in infinite variety, from the simple characteristic gesture, to the dramatic delineation of personal peculiarities, or the most rapid and delicate artistic manipulations.

The developments of the Spasmotic Phase are mere exhibitions of force, simple non-significant muscular contractions. Exactly the same phenomena may take place as the effect of a variety of causes; they may be induced by disease, or any electrical, magnetic or other agent, however void of special will or intelligence.

But electric, magnetic, and elementary forces, do not manifest personal intelligence, or demonstrate the presence of individual minds. Their very existence may indicate some infinite co-ordinating power; some mighty over-soul, as the fountain of omnipresent force; but they are incapable of personal intelligence, and do not manifest love, repulsion, grief, fear, joy, hope or devotion, all of which are exhibited in the varied developments of Spiritual phenomena.

In the Automatic Phase, the intelligent influences are no longer liable as in the preceding condition, to be confounded with mere elementary forces of one kind or other. The presence and power of mind is manifest in the phenomena; and many of the most impressive and satisfactory tests of such presence and influence by those we had imagined dead, are continually furnished.

Once having acquired the power to create motion as in the Spasmotic Phase, and the ability to co-ordinate and regulate it as in the Automatic, the controlling spirit may manifest its presence and character in proper conditions with facility and definite expression.

The earliest sign of intelligence in the phenomena of automacy, is given in some gesture, characteristic of the personality of the spirits controlling, that is to say, characteristic of them when embodied in the earth life.

Then there may follow a complete impersonation, reproducing with dramatic fidelity, the style, gait, manners and personal appearance of the controlling influence. Often, those who had been acquainted with them before their change from the mortal, at once recognize their identity, and are made to realize with the force of knowledge, the fact of their existence, and their own demonstrated immortality.

Gaining still more perfect control, the phenomena may be that of manipulation; the influence may be concentrated upon some one member of the body, the hand most probably; in this way the most wonderful things take place. At first the hand may be violently shaken, and then used to write, often in the most remarkable manner, rapidly, in the dark;

fac similes, autographs, hieroglyphics, secret ciphers, languages unknown to the medium, or any form of chirography. Drawings have been produced by this method, of the most peculiar and varied character; mechanical work of different kinds done, and even surgical operations performed, in a skillful manner.

Sometimes the writings and drawings as well as other productions, appear insignificant and purposeless, but they often prove symbolic or allegorical, when once explained and comprehended.

In accordance with a law operative in all Phases of mediumship, the Spasmotic and Automatic phenomena may sometimes occur without the purpose or will of the spirit by whose powers they originate.

Being attracted to the medium because of magnetic affinity, a condition of sympathetic action spontaneously created, and the medium becomes actuated, not only without the will of the controlling mind at times, but even contrary to their desire. Indeed the imagination can hardly outrun the phenomena of the Automatic Phase, for it appears oftentimes that a more than human intelligence had married itself to a supernatural dexterity in producing astonishing and convincing phenomena in bewildering variety.

THE R. P. Journal is growing more and more interesting and attractive. Among recent improvements, we notice a Pacific Department, edited by Benj. F. Todd, former editor of The Banner of Progress, San Francisco, Cal.

The Ohio Spiritualist comes to us in a new dress and with a new name—The American Spiritualist. An Eastern Department has been added, with George A. Bacon, of Boston, Mass., as editor. There is also a North-West Department, edited by Joseph Baker and J. O. Barrett, formerly editors of The Wisconsin Spiritualist. With these five strong-minded men, and by the aid of Emma Tuttle, we may safely expect that this paper will be supported as it deserves to be, by the liberal minds of America.

—Lyceum Banner.

NOTICE.

I WISH to call attention especially to the advertisement of Prof. Spence's Positive and Negative Powers. Having been agent for them for the past five years, I fully testify to their efficacy for all those diseases in which they claim to be remedial. My best assurance of this has been the fact that all who buy them once continue to send for them and recommend their friends to come. This has been my only means of advertising.

MRS. S. M. THOMPSON, Ag't.

161 St. Clair street, Cleveland, Ohio.

THE SPIRITUAL HARP.

THE NEW MUSIC BOOK for the Choir, Congregation and Social Circle, by J. M. PEARCE, and J. O. BARRETT. E. H. BAILEY, Musical Editor.

Called from a wide field of literature with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritual Philosophy, to the most cheerful and popular music, it is doubtless the most attractive work of the kind ever published.

Single copy, - - - \$2.00

Six copies, - - - 10.00

Twelve copies, - - - 19.00

NORTH-WEST DEPARTMENT.

JANESVILLE, WIS., FEB. 27, 1869.

JOSEPH BAKER, Local, &
J. O. BARRETT, Traveling, & EDITORS.

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With this number of THE AMERICAN SPIRITUALIST, ends the engagement with those who have paid us one dollar for The Wisconsin Spiritualist. That promise, under great difficulties, we have fulfilled. We do not regret our labor, for great good has been done, and those who have aided us in it, have our thanks. We have been mutually benefited. The Cause we have, Spiritualism, is now flourishing in Wisconsin.

Reader, a good paper is now before you; you like it, we have no doubt. As your friend, we ask you to continue your patronage, that is, that you will continue the paper, and also use your best influence to induce others to take it.

THE AMERICAN SPIRITUALIST now stands on a firm basis. The Cause requires all to give it a generous support, and if you love the truth, as we believe you do, you will not fail in this the hour of need. In fact, now is the time you can aid us; will you do so?

THOMAS PAINE.

No man in the United States did more, or even as much, to secure our national independence, as that great writer and statesman, Thomas Paine. His "Rights of Man" laid the foundation of our Republic. His "Common Sense" aroused the people to resist the tyranny of George III. The various numbers of his "Crisis" and his other writings awoke the people and kept up the courage of the Nation during the darkest periods of the great American Revolution.

Why then, is he so terribly denounced from pulpits and the sectarian press? Because he wrote the "Age of Reason," in which the Divine authority of the Bible is denied; a work that few preachers who are forever using the name of "Tom Paine," have ever seen, and still fewer have ever read. But they have heard that in this book he has denied the Divine authority of the old and new testament.

The clergy tell us how he called himself an agent of the devil, lamented that his book had not been burned, and died in disgrace. He has been stigmatized as a drunkard, a debauchee—in short, all kinds of foul statements have been made to disparage him, and have been published in tracts, biographies and sermons.

Who would believe, that men professing such purity, honesty and devotion, would make such statements if they were falsehoods? Yet they are falsehoods; vile slanders of a great and good man, Thomas Paine.

In my boyhood, an English missionary, Henry Pope, lived next neighbor to my father. His wife Elizabeth, was the daughter of Peter Jones, a quaker, with whom Mr. Paine used to board. She was a devoted Methodist and a believer, a woman of strict veracity. Of her I learned what were the personal habits of Mr. Paine. He was temperate in all but in taking snuff. His food was commonly bread and milk. He was a man of few words, but spent much of his time in writing; quiet and retired in all his ways. He died as he lived, never changed his opinions or professed to change them, hence all the accounts we find published in tracts about his dying in despair are utterly false—lies, in fact. He was the friend of such men as Washington, Franklin and Jefferson.

The letter that is published as the one Franklin wrote to Mr. Paine on the receipt of his "Age of Reason," is another manifest forgery, for Dr. Franklin died before the "Age of Reason" was published.

But what shall we say of those who thus slander a noble patriot to whom our country is so much indebted, who will tell such falsehoods to support their sects? Are these moral men? Are they saints? They claim to be. What of those who repeat such statements, not knowing whether they are true or false? If they are the servants of God, the God of truth, he is badly served we fear.

Thomas Paine will yet be seen as he was, our nation's friend and the friend of humanity. That he had no errors, we do not suppose; but he had a noble, patriotic soul, and as such we honor him as much as we pity the blind bigotry of those who slander him. It pains us to think that those who thus slander the dead, would build inquisitions for the living if they could

A PROFESSION.

This term applied to science, properly signifies one whose profession is to teach that science; but it is now a mark, as it is commonly used, of a rank impostor. Every juggler now, is a "professor," every quack wishing to vend some worthless medicine, or rather, nostrum, calls himself a "professor." In short, every blatant humbug, traveling the country to impose on the credulity of the people, in his hand-bills announces himself a "professor," whether

it be Professor M'Queen just from the State prison, now exposing Spiritualism, or Professor Grimes repeating his stale caricatures as long as it will pay him, or any other man who believes that, "blessed is he who can blow his own horn, for he that can not blow his own horn, behold, the same shall not be blown!" all style themselves professors.

To expose "spiritism," is now a leading hobby with these tricksters, and though what they exhibit is the most miserable, bungling imitation of spirit manifestation, generally in a half they have prepared to exhibit their tricks, still, the crowd in their ignorance and hatred of Spiritualism, will at once greedily swallow it all, and pay the impostor a good price for being imposed upon.

This changes no one's mind. The well-informed Spiritualist understands all these tricks, and those who are followers of these impostors never were Spiritualists, or understood our philosophy. The seeker for truth takes other means to find it than following charlatans.

SPIRITUALIST IN CALIFORNIA.—We cut the following from a secular newspaper in California—the San Jose Mercury of Jan. 7th, 1869:

"There is no denying that this creed is rapidly adding to the number of its adherents, and increasing its respectability in San Francisco. There are several places where public spiritual meetings are held weekly; all of which are well attended. After an absence of some weeks, Mrs Laura Cuppy commenced a new series of lectures last Sunday night in Mechanics' Institute Hall. Her reception was most flattering. The hall was packed with people, many of whom could not obtain seats. On entering a little late, I discovered but one vacant place, and that was on the steps leading to the rostrum, where already an M. D., a lawyer, the reporter for the chronicle, and several other dignitaries were perched. But an extra bench was provided and the lecture began. The speaker, as usual, was dressed with exquisite simplicity and neatness. No "furbelows" or superfluous gewgaws, (except earrings, which ought to be abolished by civilized women.) Her deportment is easy and graceful—only she walks too much while speaking; but that is the woman nature. Her arguments are clear and conclusive. The most respectful attention was accorded, and several hearty outbursts of applause testified that her ideas were endorsed by her hearers. I have never investigated this doctrine, but if Mrs. Cuppy is a fair exponent of its principles, I am free to admit that there is a vast deal of Christianity and common sense mixed up with its very liberal and progressive ideas, and that after all it is not so very dreadful to be a human being.

CULTURE! CULTURE!!

HUMAN PASSIONS—fickle as the wind when unschooled by wisdom—are easily aroused. But a breath will fan prejudice, selfishness or bigotry, into a conflagration, destructive to everything before it. It is harder to reach the judgment, calm intuition and broad charity—the only powers that can sway passion aright as an instrument of a good and noble character in physical, intellectual and moral beauty.

We see this law exemplified in some of our Spiritual Societies. Anti in everything, inspired only in the passions, which then are the most active functions of the brain—they get up sensations, dash into excitements, war upon institutions indiscriminately, follow their attractions even to the prostitution of every spiritual gift, and call this career Spiritualism!

In a large city it is not difficult to keep up such a furor to a considerable extent, for there is floating population enough to want tickle-fancy and air-castles; and in certain country places the charm may work a month or so, when the psychologized believers think they are going "straight to glory!" But afterwards, what? A whirlwind of passional discords, alienations, destruction of the good we had!

Kindred with this time-serving, blighting policy, is the indiscriminate puffing of speakers and missionaries. If somebody is "smart" and therefore can draw a motley crowd, hire him, say, a month—for that is as long as the person can be endured, and by that time the resource is exhausted—no matter what the moral status or the measures employed, even if they be to tear down what a predecessor builded!

As a general rule, vast crowds to hear a passionnal speaker is the augury of a sudden reaction, disappointing to the people as a burst soap bubble to the inventor of perpetual motion in an aerial ship. The truest men and women have but a small retinue. This was at first the experience of Jesus, Socrates, Confucius, Wesley, Murray, Parker, the Marys and the Marthas. These struck out alone, acting from principle, and victory at last has crowned them.

Now we say again, and again, abandon this now sensational system of speech and action, and begin a career of genuine culture and educative Spiritualism.

Love, principled in sacredness to truth—love, tempered to calmness by wisdom—schooled in culture—is a magnet that holds the heart, that strengthens every holy chord, that gives to self-denial a noble conquest, that constructs in time the republie of heaven on earth.

Begin then, a deliberate, fostering system of culture. Let it be our watchword, our text, our speech, our mediumism, our fruitage in beauty of life. Thus, virtue upon virtue, grace upon intellect, purity upon principle, heavenly mediumism upon integrity, holiness upon industry, we build up the new temple of a World's Religion. *

THE AUTOMATIC PHASE OF MEDIUMSHIP.

The crude developments and eccentric phenomena of the Spasmodic Phase of Mediumship, progress in natural order, and are in regular unfolding resolved into automatic action and orderly control.

Mere *automacy* is merely the resolution and operation of force, as in the Spasmodic Phase; but in consequence of more perfect development, in a regular and harmonious manner.

In the Spasmodic Phase, a greater or less degree of general or special positiveness, or immobility, may defer the success of any attempt at complete control of the mediumistic organization; surrounding circumstances may also be unfavorable; sometimes the timidity, anxiety or conceit of the medium, presents an annoying hindrance; while egotism, ignorance and selfishness on the part of the circle, or of its individual members, will constitute a barrier to advancement and satisfaction, more formidable than can otherwise be created.

From any or all of these causes, it may occur that the progress of development is checked, or its common order changed and diverted. Hence it may happen that in consequence of the lapse of time, new Phases of development will present themselves, before a complete evolution of the preceding stage has been effected.

Consequently, some of the inconveniences of the Spasmodic Phase, and many of its general concomitants, will often continue until the medium is far advanced in subsequent progress.

But in the circle of reasonable, liberal, self-poised minds, and healthy bodies, where the rules of natural order are understood and complied with, the unpleasant portion of its experience will soon cease, and unless the action be continued, for a benefit to personal health, or some like purpose of use, Spasmodic manifestations are merged in a higher Phase, with significant phenomena and developments of beauty and interest.

In the Spasmodic Phase, the energizing influence, is transmitted over the sensory nerves to the ganglia; and from them, as force, by the motive nerves to the muscles—hence motion—but from the nature of the case, in an irregular or spasmodic manner.

But in the Automatic Phase, the nervous susceptibility is, in most mediums, more general, and always more complete. The influence and action involves, not only the local sensory nerves, subordinate ganglia, minor motor fibers, and muscles, but comprehends the whole sensory system, the great plexuses, and the spinal cord as well. In common, action may be said to originate in the nervous system and spinal cord, and to be controlled by the brain; the *cerebellum* having the function of perceiving and co-ordinating force and muscular motion; while the *cerebrum* is to be regarded, as more directly the organ of the mind; the one being a conservator of force as the other is the organ of power.

The earliest phenomena of the Automatic Phase, are nevertheless but modified examples of spasmodic manifestation, but in time the continued play of the external spiritio-magnetic influence, upon the nerves, (part of which is constantly reflected upon the brain) brings the entire system into more harmonious passivity, inducing a more perfect evolution of the elementary forces, and a corresponding degree of regularity in action.

Meanwhile, the brain rendered comparatively negative by the general conditions, or in part by special influence, partakes of the surrounding magnetism; the nerves become *en rapport* or in magnetic sympathy with the intelligence seeking to control, and the mind of the media familiarized with its position.

When this condition is reached, automatic action is possible, perhaps inevitable; the brain is not controlled as a whole, and the mind of the medium may be entirely magnetized, but the *cerebellum* is strongly acted upon, and as it is the organ of co-ordination in connection with the forces of the body, the controlling spirit may readily actuate in a precise and orderly manner, the muscular system, and thus produce all the significant and beautiful phenomena, which reasonably may be imagined.

The cerebrum, the upper portion of the brain, being but little affected necessarily, no particular disturbance of the mind need occur under the circumstances: every portion of the body may be controlled, with the conscious recognition of the medium, but without his ability to prevent the occurrence.

But although the control of the cerebrum, is not a concomitant of the Automatic Phase, as a part of the same, yet the method of action is in the order of progressive development, and the outworking and ultimation of one Phase of growth, is precedent and preparatory to the inception of the next.

So the continuous action of the lower or primary forms of control, perpetually tends to involve a still higher class of organs; thus the influence causing the merely nervous and muscular phenomena of the Spasmodic Phase, involves in time the cerebellum, thus producing the conditions of the ultimate phenomena of

automacy; and so on, the Automatic Phase in accordance with this law, increasingly involves the cerebrum, continually subjecting it; and rendering it negative to the influence preparing the way for higher forms of manifestation.

The phenomena of the Automatic as of all other Phases, continually becomes more complex and striking; indicating progressively more and more of the power and character of orderly intelligence.

It sometimes happens, that in consequence of the increasing sensitiveness of the cerebrum, the medium becomes possessed of eccentric, singular, and sometimes absurd ideas. These may originate in the disturbed condition of the brain under the influence continually exerted upon it; or may be induced by some psychological state either self-induced, or from some external source. All this is a cause of confusion, and often of distress to both the medium and circle.

From this will be seen the necessity, that all parts concerned maintain an equable condition, and a serene composure both of mind and body. Mediums should not allow themselves to become self-psychologized by exaggerated ideas of their own significance, or of the character of their development; while the circle should forbear all impertinence of undue and morbid anxiety, a selfish greediness and impatience for results—which in the nature of things are obtainable only in accordance with a law demanding both time and conditions for its fulfillment.

In the Automatic as in the Spasmodic Phase, only a portion of the body may be controlled or actuated at once, or but a portion may be susceptible of government in this way at any time, and this for reasons laid down in the description of the Negative Phase of mediumship.

Thus a hand, a limb, or any portion of the body may be controlled of itself, or the whole body may be fully controlled at once, just as conditions may render possible, or the will of the influence determine.

Automatic mechanical mediumship, admits of control by any spirit in magnetic *rappor* with the medium, according to the degree of sympathy, and the susceptibility of the mediumistic person.

An automaton is a machine, and in the full development of this Phase the muscles of the medium are paralyzed as far as his own will is concerned; and although the mind of the medium may remain entirely unaffected, except by fear or other excitement, the phenomena range in infinite variety, from the simple characteristic gesture, to the dramatic delineation of personal peculiarities, or the most rapid and delicate artistic manipulations.

The developments of the Spasmodic Phase are mere exhibitions of force, simple non-significant muscular contractions. Exactly the same phenomena may take place as the effect of a variety of causes; they may be induced by disease, or any electrical, magnetic or other agent, however void of special will or intelligence.

But electric, magnetic, and elementary forces, do not manifest personal intelligence, or demonstrate the presence of individual minds. Their very existence may indicate some infinite co-ordinating power; some mighty over-soul, as the fountain of omnipresent force; but they are incapable of personal intelligence, and do not manifest love, repulsion, grief, fear, joy, hope or devotion, all of which are exhibited in the varied developments of Spiritual phenomena.

In the Automatic Phase, the intelligent influences are no longer liable as in the preceding condition, to be confounded with mere elementary forces of one kind or other. The presence and power of mind is manifest in the phenomena; and many of the most impressive and satisfactory tests of such presence and influence by those we had imagined dead, are continually furnished.

Once having acquired the power to create motion as in the Spasmodic Phase, and the ability to co-ordinate and regulate it as in the Automatic, the controlling spirit may manifest its presence and character in proper conditions with facility and definite expression.

The earliest sign of intelligence in the phenomena of automacy, is given in some gesture, characteristic of the personality of the spirits controlling, that is to say, characteristic of them when embodied in the earth life.

Then there may follow a complete *impersonation*, reproducing with dramatic fidelity, the style, gait, manners and personal appearance of the controlling influence. Often, those who had been acquainted with them before their change from the mortal, at once recognize their identity, and are made to realize with the force of knowledge, the fact of their existence, and their own demonstrated immortality.

Gaining still more perfect control, the phenomena may be that of *manipulation*; the influence may be concentrated upon some one member of the body, the hand most probably; in this way the most wonderful things take place. At first the hand may be violently shaken, and then used to write, often in the most remarkable manner, rapidly, in the dark;

face similes, autographs, hieroglyphics, secret ciphers, languages unknown to the medium, or any form of chirography. Drawings have been produced by this method, of the most peculiar and varied kinds done, and even surgical operations performed, in a skillful manner.

Sometimes the writings and drawings as well as other productions, appear insignificant and purposeless, but they often prove symbolic or allegorical, when once explained and comprehended.

In accordance with a law operative in all Phases of mediumship, the Spasmodic and Automatic phenomena may sometimes occur without the purpose or will of the spirit by whose powers they originate.

Being attracted to the medium because of magnetic affinity, a condition of sympathetic action spontaneously created, and the medium becomes actuated, not only without the will of the controlling mind at times, but even contrary to their desire. Indeed the imagination can hardly outrun the phenomena of the Automatic Phase, for it appears oftentimes that a more than human intelligence had married itself to a supernatural dexterity to compete for pre-eminence in producing astonishing and convincing phenomena in bewildering variety.

THE R. P. JOURNAL is growing more and more interesting and attractive. Among recent improvements, we notice a Pacific Department, edited by Benj. F. Todd, former editor of The Banner of Progress, San Francisco, Cal.

The Ohio Spiritualist comes to us in a new dress and with a new name—The American Spiritualist. An Eastern Department has been added, with George A. Bacon, of Boston, Mass., as editor. There is also North-West Department, edited by Joseph Baker and J. O. Barrett, formerly editors of The Wisconsin Spiritualist. With these five strong-minded men, and by the aid of Emma Tuttle, we may safely expect that this paper will be supported as it deserves to be, by the liberal minds of America.—Lyceum Banner.

NOTICE.

I WISH to call attention especially to the advertisement of Prof. Spence's Positive and Negative Powders. Having been agent for them for the past five years, I fully testify to their efficacy for all those diseases in which they claim to be remedial. My best assurance of this has been the fact that all who buy them continue to send for them and recommend their friends to come. This has been my only means of advertising.

Mrs. S. M. THOMPSON, Ag't. 161 St. Clair street, Cleveland, Ohio.

THE SPIRITUAL HARP.

THE NEW MUSIC BOOK for the Choir, Congregation and Social Circle, by J. M. PEEBLES, and J. O. BARRETT. E. H. BAILEY, Musical Editor.

Culled from a wide field of literature with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritual Philosophy, set to the most cheerful and popular music, it is doubtless the most attractive work of the kind ever published.

Single copy, - - - \$2.00
Six copies, - - - 10.00
Twelve copies, - - - 19.00
When sent by mail, twenty cents additional required for each copy.

PLANCHETTE SONG.

Words by J. O. BARRETT, music by S. W. FOSTER. A new song—the first and only one of the kind ever published. The authors have popularized the Planchette by a sweet, inspirational song, that voices the love-thoughts of the ministering spirit.

Price, 30 cents—two cents additional for postage. Address, J. O. BARRETT, Sycamore, Ill.

ANNE DICKINSON.

I went to hear her lecture, "A Struggle for Life," and was richly rewarded for riding nine miles over a rough road on a cold evening—and as the enthusiastic showman said in measuring Giraffe, measure from the tip of the nose to the end of the tail and back again, so I say nine miles to the lecture and nine miles back again "making in all eighteen miles," and yet it paid, with the additional nine miles.

I thought, when she first came upon the stage and sat waiting until one of the committee should introduce her, that N. P. Willis missed the mark widely when he said she would be a beauty were it not for her too large jaw. She looked to me a very solid, sensible lady, but no beauty; but that did not last long. I soon concluded that she had very pretty black hair which she wore short in her neck, and which, as she will wear it thus, is considerate enough to curl somewhat. Her eyes are speaking, expressive, variable. The underlip on that "strong jaw" really looked sweet before the evening was half gone. Her hands are beautiful and graceful. They lecture wonderfully. I could not help thinking they graced the pretty diamond rings they wore more than the rings did them. She was dressed in a plain black silk with a very long train, and wore a gold cross in the center of some black fringes on her throat; very chaste, but so it would have been if she had indulged in a little relief in color, in those fringes.

But although an actress or a singer may dress as suits her taste and ideality, and receive the more applause for it, a lecturer must look as near like a nun as she can and not be Catholic, or she shocks the world's sense of propriety. It entirely forgets in the lecture room, how much it admired Mlle. Fantine's robes of pink and white lace with only little lace-clouds floating over her shoulders.

Anne Dickinson is no ordinary lady blown into notoriety by the influence of friends and bought notices, but a great and good woman, commanding the celebrity and popularity which she enjoys. She is mistress of her position, skilled in her profession, and as there are few better lecturers, so there are few who command better pay.

"A Struggle for Life," or working women, she does not treat in the austere, cold manner with which many are wont, but with heart, as well as head. She faces facts as they stand, and prescribes means for relief, and security against calamity. She says the world belongs to those who take it, not to those who stand and cry "give it to me!" and urges upon women an object in life, an occupation suited to their tastes, in which they are willing to become skilled, and capable of supporting life comfortably and well; then it can but be well with them. It is not necessary because a woman is capable of supporting herself—is master of a profession; that she must fly from the arms of love, protection, home, to labor in it. No, let her enjoy these blessings if they are hers, but if death should take them away, she would then not be helpless. Young ladies would not be obliged to marry except as their souls dictate, and the multitudes of women who have no homes, would not live at the poor dying rate in which ignorance and a lack of business training, chains them.

To me, the capability of standing erect, alone, seems the key note of redemption and happiness for woman. She must be an individual and not a shadow. She must be competent to take care of herself when the strong arm is taken away, or the weak one refuses assistance, or when no voice says "come and be sheltered and shielded."

"There is no argument like success." Let us labor and achieve it.

GARNET JEWELL.

FOR CHRIST'S SAKE.

EDS. AM. SPIRITUALIST:—You say in your last that "Christianity as a system" is at the bottom of this new foray on the rights and prerogatives of Infidels and Liberals in the matter of the proposed alteration of our National and State Constitutions; and from a purity of reasoning I suppose you would hold Christianity responsible for all the narrowness, bigotry and tyranny exhibited by the nominal followers of Christ in this and other countries.

Now Mr. Editor, perhaps you didn't know it, but the man whom I consider the author of Christianity is a particular friend of mine, and I feel specially jealous of his good name as a gentleman and a Christian. From the best information I have been able to gather as to the character of Jesus, and the system of ethics which he introduced, I have learned to regard him as the best expositor and exemplifier of a system of morals totally and fundamentally at war with priestly usurpation, whether in Church or State; and as such I have learned to honor and to love him.

Now I want to understand you before I call you to account for slander; if you mean Churchianity—that Christianity without Christ—those bastards that in the name of religion caricature and crucify all that is beautiful and noble in the

teachings and character of Jesus, say so, and hit them again. Like the traveler among the boys of a certain village "you can't kick amiss." If on the contrary you consider Christ the author of Christianity, if you mean my friend Jesus, the Nazarene, whose life was constant protest against Church misrule and priestly conspiracies; and who died at the hands of a Church going mob, a martyr to his love of unpopular truth and human good, then I say, substantiate or retract.

If, as a Spiritualist, you have had access to later facts—regarding my friend, and have learned that he has been again tempted of the Devil and overcome, it he has bartered his birthright and ours—freedom—Columbia's grand inheritance; if Pilate and Herod and Jesus have indeed struck hands; if the New Jerusalem and the Spiritual Congress have taken to wire-pulling and log-rolling; if the will of God is being done in Heaven as it is done on Earth; if the Representative Man of all the ages has "sold out" to the class of men that crucified him, why then let us know the fact, however painful or humiliating. Till then let me consider the founder of the Christian religion, an honest incorruptible man, instead of an intriguing demagogue, conspiring with his ancient enemies the Devil and the Priesthood, to overthrow the liberties of the American people.

Proof, Mr. Editor, or the *amende honorable*. Please publish this; I ask it not for my own but for Christ's sake.

Berlin Heights, O. C. M. OVERTON.

PENNSYLVANIA.

DR. H. T. CHILD has sent us the Quarterly Report of the Board of Managers of the Pennsylvania State Society of Spiritualists. We gather from it the following information:

DURING the three months just closed the receipts have been \$344.79; the expenditures, \$313.25; leaving a balance in the Treasury of \$31.25.

Mrs. Hannah T. Stearns, Mr. Joel H. Rhodes, Mrs. Nellie, J. T. Brigham, and Dr. H. T. Child, have lectured and held circles under the auspices of the Society.

Wherever our Missionaries have gone they have found a deep interest in the cause among the more liberal and intelligent portion of the community, and a very great amount of curiosity among those who are ignorant or have been deceived in regard to Modern Spiritualism.

We are much encouraged from the results already obtained, and feel confident that by persevering efforts we shall succeed in establishing branch Societies in many places, and thus lay the foundation for a much more extended and correct knowledge of our religion and philosophy. In those places where there have been no lecturers, there are difficulties in finding persons willing to assume the responsibilities of taking halls and getting up meetings, but we are glad to know that in every instance where meetings have been held, there has been sufficient interest awakened to have the people desire to have others.

In this great State of Pennsylvania, there is ample room for many laborers, and we hope to have the means of increasing the number of our missionaries, so that the truth of our beautiful philosophy and glorious religion, may be spread far and wide.

Subscriptions and donations will be received by the missionaries, or any members of the board.

FROM A LIVE SPIRITUALIST.

THANK human development and angel culture, there be those who not only perceive, but love, the truth, and are willing to work for it. We know a hundred Spirit(ual)ists, alike rich in purse and noisy in profession, who would see us toil without remuneration, for years, and then the State lose its much-needed organ, rather than take a second Spiritual paper. How we admire them! No; we will not say that, even ironically. We despise the spirit they exhibit, and know that their heaven is as contracted as their magnanimity.

A FEW weeks ago, while in Marion, I was greeted with many thanks for The American Spiritualist which had strayed off there with my name attached thereto. I improved the opportunity to try to engage them in the art of supporting home papers, but they were not just ready, for they already had as many as time to read. I will occasionally jog their memory by sending them a paper. The Banner of Light, Religio Philosophical Journal, Lyceum Banner, with four other papers find their way to our table, and yet there is room for The American Spiritualist. There seems to be a great calm come over the Spiritualists in and around Cardington. There are a few that are not willing to settle down in that quiet state, and they seek their spiritual food at Ashley, (such as can do so) it being the nearest place of meeting. They are having quite a feast there of spiritual things. Last Sunday they dedicated their new hall. D. E. S.

A HINT FOR PUBLIC SPEAKERS.—John Bright who, when he speaks, usually writes out on a card three or four of the principal branches of his subject, and walks about the room for a little while fitting them to their proper order, says: "There is one thing I always prepare, and that is the end of my speech. Before I get up to speak I always know how I am going to leave off, and that is half the art. Many a decent speaker has spoken well for a time, but while speaking cannot hit upon a few good sentences with which to stop, and at last makes a mess of it and leaves an unfavorable impression."

WHY THE SKY IS BLUE.—It is generally supposed that the color of the sky is due to moisture in our atmosphere, and the idea seems to be confirmed by the intensity of the color during the moist weather of summer, when compared with the sky of the more dry-weathered winter. It has recently been shown by Prof. Cooke, of Cambridge, in a paper read to the Academy of Arts and Sciences, that this view is correct. He has found, by means of the spectroscope, a very delicate instrument of analysis, by which the most minute substances, even when at a distance, can be detected, that the aqueous vapor of the atmosphere absorbs most powerfully the yellow and red rays emanating from the sun, leaving the blue rays to be transmitted, and thus accounting for the color of the sky. The instrument also proves that the color is due to simple absorption of these rays by the water, and not to repeated reflections from the surface of an infinity of drops, as has been supposed.

OBSERVE!

SIX MONTHS' subscribers are earnestly requested to renew immediately—for one year if possible. All names that are marked with a BLUE X will be stricken from the list the second week after the cross appears. If any person whose paper is thus marked desires to continue, but has not the money for renewal just now, by notifying us of the fact, we will send four weeks on credit. Price \$2 per year, in advance. Almost every article in these columns is original, the advertisements are few and compact, and consequently the expense of publishing greater than on most larger papers. Our success is no longer a question, but a fact admitted by all. Those who feared to risk two dollars in the commencement have now no excuse. Renew for ONE YEAR, as fast as your time expires, and we shall, very shortly, make valuable additions and improvement. We prefer this as an inducement, to making unreasonable deductions in price now, and having to raise it by-and-by in order to enlarge our paper.

LETTER TO A CLERGYMAN, FROM A SPIRITUALIST.

DEAR SIR:—Perhaps I ought to make an apology—a man of no note—for addressing the second time one of your profession and standing in society, but my love for the truth is so great, and my desire for knowledge so insatiable, that I cannot well refrain, and I hope you will accept this as an apology. I should have written before, but have been absent most of the time since the preaching of your sermon which you invited me to hear, and to which you may consider this a reply.

I had hoped that those honest objections would be so duly considered and explained by yourself, as to place them beyond a doubt; for if these things are true, no one would receive that evidence with more sincerity and joy than myself. But I was disappointed, as I always have been with any attempts from any source, to make a clear case and establish the validity of your claims. In fact, I am more and more confirmed in my convictions, that your whole system is a stupendous humbug. The way you explain the "miraculous conception," simply asserting that "the divine germ impregnated the human," and from this assumption draw the conclusion, that therefore Jesus must be sinless, and all the rest of mankind totally depraved because not thus conceived, is sadly at variance with true philosophy, and throws more mist into the eyes of honest skepticism.

What of this "divine germ"? Was it material, or immaterial? Was this instance the first and last of its incarnation in the flesh? Can you explain the modus operandi of its impregnating the human form? If this can be done without any violation of natural law—simply by a higher application of the same law usually applied, as I think you stated, with such noble results as you find in Jesus, why in God's name, not always make this higher application? How much sin and suffering it would prevent! What a noble race would now inhabit this world! I repeat, if your ideal Christ,—"man without sin"—can be produced just as well by a higher application of the same law that otherwise produces a subject of sin, would it not be much better if God would always make this higher application, than to create so many millions for untold and "endless" misery! These are serious thoughts, and if the premises are true, man has a right to demand the higher law. Why suffer so much for the careless negligence of the parent when a little good will and affection on his part would right all the wrongs of humanity! Is God an infinite, all wise and perfect Creator? If so, it follows that all things are arranged on the wisest and best plans and must out work their ultimate, according to the perfection of their divine attributes through the natural law controlling the various departments. There can be no deviation from this plan, because there can be no change in what is perfect except for the imperfect. There can be no "higher" application of the perfect law. Thus your theory annihilates itself at once.

There is another view of this theory of salvation by the miraculous conception, which is decidedly unnatural and unphilosophical. It presents a sinless and perfect being, and by some claimed the very God, as a pattern for an imperfect and even "totally depraved" creature, to imitate, and for failing to do this, affixes a doom of endless misery. And the exponents of this wonderful theory expect

to save this sinful race from the awful doom which it inevitably fixes upon them, simply by converting them to a belief of the doctrine.

But away with such theories! Let us come to the laws of nature! How is the race to become unfolded, and thereby saved from committing sin? What is the basis of man's progression?

If man is to become a perfect and holy, or up right being, will it be by reason of his being "miraculously conceived," without a human father, or will it be by the unfoldment of those divine or higher faculties which he by nature possesses?

"Man is conceived in sin," says scripture; not far out of the way either. He is undoubtedly conceived in lust. This is the object, (I am sorry to say,) of one half of the marriages, and lust is the only excuse for at least one half of the human race ushered into existence. This will not always be, else we might despair of a millennium on earth. My hope is in the great truth of a conception according to the higher law. Obedience to the higher law in connection with reproduction will so generate humanity that it will need no "regeneration."

There is nothing unnatural or superhuman here. This brings one of the greatest means of man's advancement in moral purity, in which consists his salvation from sin, within the sphere of his own knowledge and capacity of application, and will be to the race, a saviour of death unto life.

I will now leave the subject to your reflection, hoping that you may have a clearer perception of the truth as nature reveals it. Sincerely yours,

HENRY A. BRADBURY.

HEELING MEJUMS.

Sarsafraz Grove, February 25, 1869.

Editor spretelist: deer surs, heerin that you print a rite smart papur, what is devoted to sperets, i concloed it wuz the proper vehickel to permutate to the world the astonishin discurvry of whitch i am the diskuverer. I'm afeard yoo wont want to print it, but i'll ekspose yoo if yoo doant. Ef its the trooth yoor after, let us noo it. I kin prove the whole modus operandy (latin) of heelin mejumship! Fact! Ets awl lectristry. Sure editurs, its awl lectristry. The heelers ware battureys! I have asserted that the prince uv awl heelin me jums, Doctur Newton, ware 5 battureys awl the time. Wun is strapped around him; wun in each boot, and wun in each cote sleeve. I went up to him to shake hands. Jing! how he shocked me. Evry hare on my hed stood up. I hav it—reeks! sez i, there is no gess work. The doctur has a bat turey! Now i'm not one of them kind what denys what's rite befor their ize, as most expositers do. There is no denying that the doctur cures. How kin he help it, with them air 5 battureys! He kin cure rumaticks, and nueralgy, and mak a bed rid walk in 5 minits. Lectristry kin do this. Why, i've seen it nok an oke tree to sliders in haf the time, and if it kin do that, cant it cure rumaticks? This feelin, on takin the docturs hand, hez bin noticed bi a grata meny. I hav proof, yoo see, that i'm correct. If i felt it, and others felt it, dont that prove there is no hoolurisation—dont it prove its lectristry? and if it's lectristry, don't it toller that Newton haz batturey! and if hez won, dont it toller that all heelers hav em? This is what i kall bony fidy, soud and undyjetby logick, and ef i kin git a chance to speek, the intelygenz wil imortulize me. Morse may hav made lectristry talk, but i hav shone its wundurful heelin power, whitch yoo hold is speritoal. Is n't that what yoo may kall a diskuverer? What is the world cumin to, when men go round with 5 battureys, heelin the sick and calin it sperets!

I cal on deekin Poggle, and told him abowt it, but he sez i am insane—sez it's awl posh—that nobody's bin cured. Why, sez Poggle, "Sarsafraz, yoo prove too much. Ef this man cures by lectristry, who nose but Christ, our blessed Lord, cured in the same wa, and carryd 5 battureys! Sarsafraz, yoo are provin too much. Yoo must be tended to."

I'm in good standin in the Baptis Church, but, like awl grate diskuverers, i am to be persecuted and churched! But i wont flinch. I'm bound to show this trooth, threw thick or thin. I've got mi battureys made, and am jest startin on a professional tower west, leckturin, heelin, and demunstratin mi diskuverer. Those hoo wish to engage mi service can adres.

PROFESSUR SARSAFRAX,

Sarsafraz Grove.

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Friends: In view of the strenuous and persistent efforts made to engrave upon the constitution of the United States, an amendment which may be used to overthrow Religious Liberty in this country, and inaugurate in one form or other, the detestable and outgrown union of Church and State, with all their concomitant abuses and oppressions, the subscriber, in behalf of himself and many friends, earnestly solicits correspondence with you, having in view the formation of a grand, popular organization, to prevent the execution of such a mistaken and impolitic purpose.

Sincerely yours, E. S. WHEELER.

Room 1, 89 Bank street, Cleveland, Ohio.

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I AM overwhelmed! There is nothing, ancient or modern, to compare with it—nothing. I am overwhelmed with its vast power, its extensive range, and the countless wonders which it panoramas before me. For four years the uninterrupted stream has continued to pour in upon me, daily increasing in volume and power. Here comes a letter from H. A. Tatum, of Aberdeen, Miss., telling me of the cure of Consumption, Chills and Fever, Bilious Fever, and other diseases, by the POSITIVE AND NEGATIVE POWDERS; and here comes one from N. Church, of Okaloosa, Iowa, saying that the NEGATIVE POWDERS have cured a child of Deafness of six years duration. There is a letter from A. Idlebrook, of Matagorda, Texas, who rejoices that the POSITIVE and NEGATIVE POWDERS have cured his child of Cholera Morbus, his wife of Chills and Fever and Enlarged Spleen, and his neighbor of Neuralgia; and there is one from Mrs. M. Calvin, of Danby Four Corners, Vt., informing me that the GREAT SPIRITUAL REMEDY, the POSITIVE AND NEGATIVE POWDERS, have cured her husband of Jaundice and of that unmanageable disease, Diabetes, his daughter of Erysipelas, and her self of Neuralgia. In one case it is a lady in Sacramento, Cal., who is cured of Catarrh by the POWDERS, and straight